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ABSTRACT

The Title III (Elementary and Secondary Education Act) project that formed the basis for preparation of this set of reading materials had as its objectives: (1) assistance to the Pima Indians in the development of a positive self-image and a sense of pride through better knowledge, understanding, and appreciation of Pima culture and (2) the establishment of instructional centers for Pima culture. The plan for accomplishing these objectives incorporated 4 language skills: speaking, listening, writing, and reading. In keeping with this, the 41 reading lessons in this document are built on stories--written by 1st-through 8th-grade students at the Gila River Indian Community, Arizona--that have been converted into reading lessons by a reading consultant. The lessons include the story, an introduction for classroom use, notes for the teacher, and creative questions to be answered orally. A description of the conversion of the stories into reading lessons by a reading consultant is also provided. Additionally, an evaluation of consultant services and programs is presented, along with recommendations for future consultant services. (PS)

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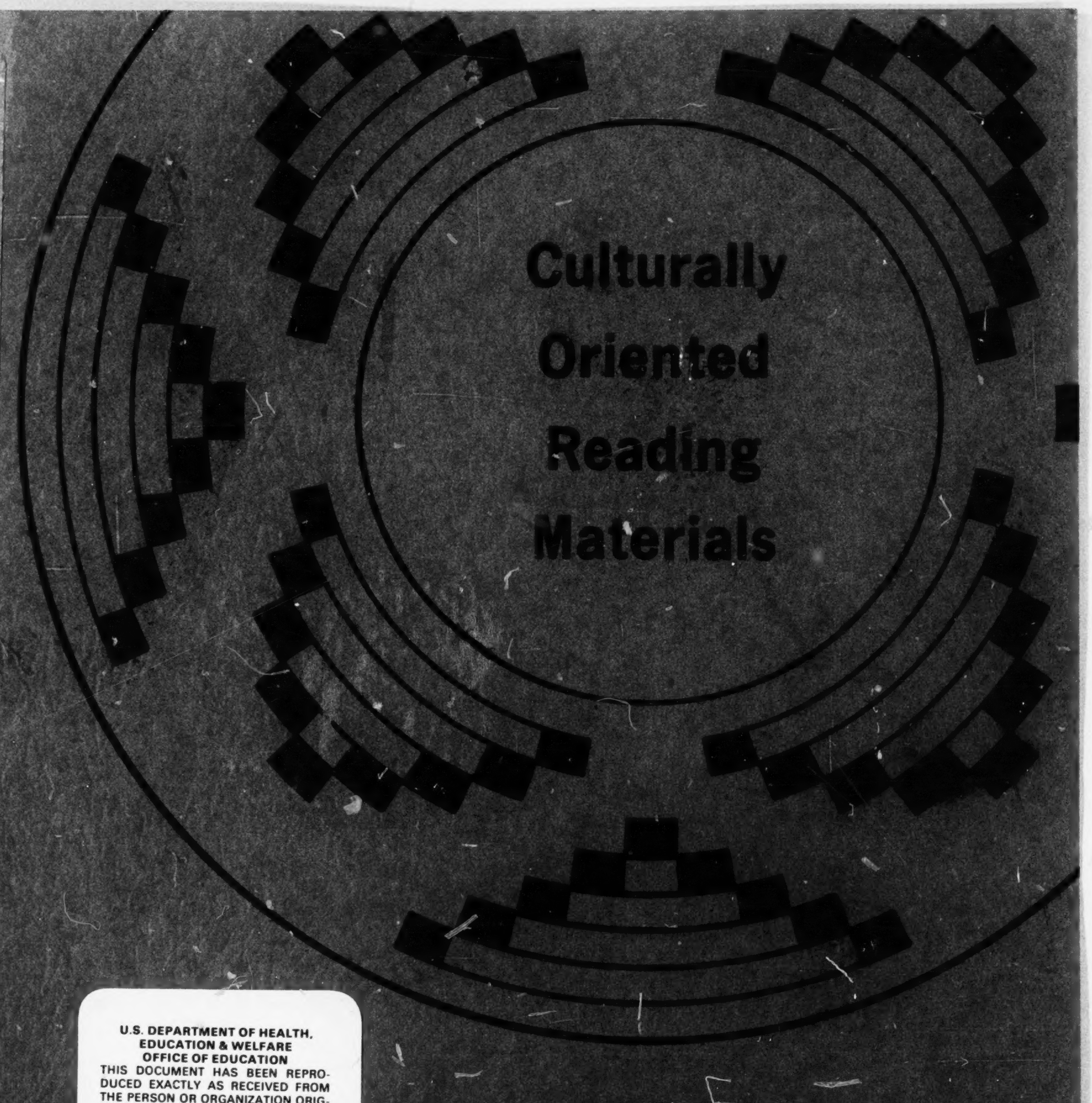

Culturally Oriented Reading Materials

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Supplementary
Teaching Resources

Instructional Materials Center
Sacaton, Arizona

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GILA RIVER INDIAN COMMUNITY
1939
ARIZONA

1885

In cooperation with
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CULTURALLY ORIENTED READING MATERIALS

for an

Elementary and Secondary Education Act Title III Project

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INTRODUCTION

Although Dick and Jane may be meaningful to some children, it is hypothesized that culturally-oriented reading materials may be better motivators for Indian children. This book of stories tests the hypothesis.

The reading lessons in this catalogue have been built around stories written and illustrated by children who live and go to school in the Gila River Indian Community south of Phoenix, Arizona.

The little Indian authors, at the time of writing, were in the first grade, the eighth grade, and all the grades in between. Consequently, teachers have a wide selection from which to match individual children with lessons at the appropriate level of difficulty. Readability levels have not been established for lessons because "level" labels are sometimes deceptive. As teachers scan the stories in this catalogue, they will know (because they know their children) which stories can be read successfully by which of their children. The availability and flexibility paves the way for different children or different groups of children to be reading different stories at the same time in the same classroom.

Dorothy Piercey

Dorothy Piercey

READING

Dr. Dorothy Piercey, Consultant
Assistant Professor of Education
Arizona State University

Objectives

The direction of the services of the reading consultant was provided by:

1. The major, over-all objective of the project for 1968-69: assistance to the Pimas in the development of a positive self-image and a sense of pride through better knowledge, understanding, and appreciation of the Pima culture; and
2. The specific proposal of the project: establishment of instructional centers for Pima culture.

These two objectives have been interwoven into the reading consultant's phase of the project and have emerged with an end product, a catalogue of reading lessons based on original stories written by children which reflect the Indian culture. The end product is to be deposited in the instructional centers for use by teachers and pupils of Pima Central, Casa Blanca, Gila Crossing and St. John's Indian Schools. (A cross reference should be made here to the report of the art consultant since the reading lessons were illustrated by children in the four schools under the art consultant's supervision.)

Description of Consultant Services

The plan for accomplishing the above objectives incorporated four language skills: speaking, listening, writing, and reading. In order to prepare a story based on Pima history, culture, and heritage, the child was called upon to use the first three skills: speaking, listening, and writing. The fourth skill, reading, will be involved when teachers select stories from the instructional centers to be read by the children in their classrooms.

Speaking. In order to gather information on which to base his or her story, the child interviewed members of his family and/or others in the village, asking them to relate tribal legends, histories of the community, and other stories handed down through generations.

Listening. As the interaction took place between the story-tellers and the child, he used his listening skills and questioning strategies. He was called upon to organize concepts on intake and synthesize them into ideas that would emerge in his original piece of writing.

Writing. Under the immediate supervision of their classroom teachers, the children wrote their stories. The teachers guided the children in improving and refining the stories and then submitted them to the reading consultant.

Reading. The stories and accompanying reading aids (described below) are to be housed in the instructional materials centers. Here the teachers from Pima Central, Casa Blanca, Gila Crossing, and St. John's Indian schools may preview the materials and order copies of them. In the classrooms, the materials will serve as reading lessons built on stories written by Indian children for Indian children.

Description of Converting Stories into Reading Lessons. Using the stories as the base, the consultant prepared instructional materials in the form of reading lessons, proceeding in this order:

1. All stories were read.
2. Selection was made of the stories which were to be incorporated into the reading lessons.
3. Those selected were edited.
4. For each story the consultant wrote a short, prefatory blurb which included the name of the child who wrote the story and something about the story itself. Example: "When we are out on the desert, we are very careful to get out of the way of a rattlesnake. He has sharp fangs. If he bites us, we may get very sick. But the rattlesnake did not always have fangs. Dane Peters tells us how he got them."

5. The stories themselves were typed 4½ inches wide on 8½ by 11 sheets of paper. The width of column was selected as an appropriate span to facilitate efficiency in reading.

6. To the left of the story, space was provided for the child to copy those words from the text which troubled him as he read. It was suggested that the teacher use these words as a basis for diagnosis, for teaching and/or reteaching.

7. To the right of the story, selected words were accompanied by their phonetic spellings and simplified definitions. It was suggested that the teacher go through the glossary with the class prior to the reading of the story in order to review word meanings the children might have forgotten and to show them where they can get help when a word proves troublesome. Example:

   sniffed - snift'
   smelled

8. Each story was identified by a number in the upper righthand corner. The teacher will use this catalogue number when ordering copies of the reading lessons from the instructional centers.

9. Attached to each lesson is a page for the teachers' use. On it are general suggestions under the caption, DEAR TEACHER. The suggestion is made that the teacher test the children's recall of story facts, that is, literal comprehension, in her usual manner. In addition to her own story questions, it is suggested that she use the activities prepared by the reading consultant. They appear under a heading, CREATIVE QUESTIONS. When the teacher uses the questions with the children, she will, in essence, be testing comprehension at the top of the hierarchy, the creative level. Creative questions, answered orally, are useful in checking a child's ability to project his own thinking in areas relating to the text. A child's answers to creative questions often provide clues which enable a teacher to understand him better. Examples of creative questions provided:

   a. If you were Etoi, how would you punish Coyote for looking back?
   b. If you had to give up one of your five senses--seeing, hearing, tasting, smelling, touching--which one would you choose? Why?
   c. The opposite of failure is success. What are some of the things at which you are successful?

d. Finish this sentence: "When I grow up, I want to . . . ."

e. If you could have any nickname you wanted, what would you choose for your special name? Why?

f. Why is it sometimes harder to fit yourself into someone else's shoes rather than accept yourself just the way you are?

Teacher's pages were identified in the upper righthand corner with the number corresponding to the child's pages; for example, the child's pages comprising the lesson may be identified as #101; the teacher's page was marked #101 Teacher.

Evaluation of Consultant Services and Program

Because use of the program is not scheduled until the 1969-70 school year, evaluation of its effectiveness must be postponed until evidence is gathered, presumably June, 1970. At that time teachers who have used the materials with their classes should evaluate the effectiveness of the materials. Those teachers who elect not to use the materials should have the opportunity to state their reasons and to criticize the materials.

It is hoped that the program will contribute to the building of Pima self-image and self-respect by means of:

1. Pride in a product - a collection of stories written by and credited to the children. Each

story contains the byline of the author.

2. Rapport with elders built during the interviewing.
3. Knowledge of heritage as passed on through storytelling from elder to child.
4. Writing for the purpose of providing reading materials for peers.
5. The feeling of making a contribution.
6. On the part of the users of the stories, honor in receiving a useful gift from older peers.
7. Interviewing skills, questioning, conversing.
8. Reading skills practices on materials concerning heritage and culture.
9. On the part of adults, reacquaintance with tribal stories as they retell them to inquiring children.

Recommendations for Future Consultant Services

1. If culture-oriented reading materials prove to be better motivators for Indian children than commercial materials, it is suggested that additional materials similar to those in this year's project be prepared.
2. The future reading consultant may wish to work directly with the teachers, helping them prepare the instructional materials in place of preparing them himself.
3. In-service training may need to be given to assist teachers with questioning strategies, especially at the creative level.

WHY THE COYOTE LOOKS BACK

by

Monica Lewis
Grade 4

Teacher: Mr. Fred A. Dimler
Casa Blanca School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

Why the Coyote Looks Back

Have you ever seen a coyote on the desert? While you were watching, did he stop and look behind him? The coyote does this often. Maybe Monica Lewis knows why. This is her story.

Long ago, far in the east, lived Etoi's people under the ground.

One day the men had a meeting, and they talked about their homes. They decided they would like to go on top of the earth to build their homes and farm.

The men tried to find a way out of their land under the ground, but they could not. Then the most beautiful girl down there said, "Why don't you call on Etoi?"

Etoi told the men he would lead the people out of the earth if they promised him that they would not look back when they left. "You will be punished if you do." The people promised.

They gathered their belongings and packed them on the burden basket whose legs did not tire as the people's did. Etoi's people and their animal friends began their walk out of the ground.

The last one out was Coyote. He thought he would like a last look back at their old home.

promise-prom' is
to say you will do something.

punish-pun' ish
to make someone do something he does not like because he did not obey.

belongings-be long' ings
things that you own

burden-bir' dun
something you carry that is heavy

Etoi was very angry. He said to coyote, "Every time you run away from danger here on earth, you will stop and look back. I will have to punish the people too. The burden baskets will walk no more, and the people will have to carry their own baskets every time they go someplace."

Even today we still see some Pimas carrying their baskets. Coyotes still stop in their tracks and look behind them.

DEAR TEACHER

The white area to the left of the story has been left for the words which gave the child trouble when he read the story. If he will copy those words from the text, you may be better able to diagnose wherein his trouble lies.

Before the children read the story, you might like to read to them the blurb at the right of the title and encourage them to make comments. Going over the glossary with them will serve two purposes: reviewing word meanings they might have forgotten, and showing them where they can get help when a word proves troublesome to them.

You probably have your favorite method of testing literal comprehension, so no STORY QUESTIONS are provided here. It is suggested that before you go into the CREATIVE QUESTIONS you test the child's recall of story facts in your usual manner.

CREATIVE QUESTIONS, answered orally, are useful in checking the child's ability to project his own thinking in areas relating to the text. If we teachers listen very carefully to answers a child gives to CREATIVE QUESTIONS, we often are able to pick up clues that help us to understand him better.

CREATIVE QUESTIONS

1. It is suggested that the record, "Talk to the Animals," from the movie "Dr. Doolittle," be played before this question is asked.

How would you like it if people and animals could talk together?

2. Ask your friend to be a coyote and talk together. Then you be the coyote and talk to him (or her).

3. Why did Etoi tell the people not to look back at the home they were leaving?

4. Tell what you think a burden basket that could walk on legs looked like. Maybe you could draw a picture of him.

5. How do you think the people felt about carrying their own baskets?

6. Was Etoi fair in punishing all the people for what Coyote did? Why?

7. If you were Etoi, how would you punish Coyote for looking back?

HOW INDIANS CAME TO BE

by

Arnold Cosen
Grade 8

Teacher: Sister Mary Mark, Principal
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

HOW INDIANS CAME TO BE

The land and the waters were beautiful, but something was missing. There were no people. Arnold Cosen tells how people were made.

A long time ago our Great Spirit was walking through the land which he had created. But He wasn't fully satisfied. He wanted something to give a soul to. So He started making a figure out of clay. After he had finished He tried to bake the clay, but the clay burned. So He threw the figure across the sea to a land which we now call Africa, and that is how the Negroes came to be.

created-kre at' id
made

satisfied-sat' is fid
happy with

finished-fin' isht
ended

Then He tried to make another figure. This time he wanted to make it more carefully. After He had finished the figure, He tried to bake it, but this time He baked it too light. So He took the clay and threw it again, this time to a land which we now call Europe.

Finally he made another figure. This time He made the figure more carefully, and He baked it more carefully. After he had finished, He was fully satisfied with what He saw. He placed the figure on a land which we now call America, and that is how the Indians came to be.

CREATIVE QUESTIONS

1. What are the colors of skin that people could have?

2. Why do you think people around the world do not have the same color skin?

3. If there are people on other planets, what color might they be?

4. If people are different on the outside of their bodies, would they be different on the inside?

5. If you were making people, would you make them alike or not? How?

6. Tell about a person you have known whose skin is not the same color as yours.

THE LADY WHO WAS PART WOLF, PART BEAR

by

Michael Jay
Grade 6

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE LADY WHO WAS PART WOLF, PART BEAR

Maybe your parents or grandparents tell this story some other way. After you read Michael Jay's story, tell the class the way you heard it.

A long time ago in the land of the Pima, a baby girl was born with teeth like a wolf and hands and feet like a bear. As she grew bigger, she needed more and more food.

By the time she was grown, she was as high as a two story building. She told little children she would ride them on her shoulders, and then took them to the mountains and ate them. The children were usually very young, from two to eight years of age.

When the parents found that their children were missing, they said they would kill the lady. So they went to the mountains where she lived and tried to burn her out, but she wouldn't burn.

Then a young man said he would kill her. When the people told him she wouldn't burn, he said he knew a way. The young man found her cave in the mountains and said to the men who were with him:

"Burn the cave and when she runs out, I will stick her in the heart with an arrow."

It happened as he said. The lady ran out of the burning cave, and the man's arrow struck her heart. She ran off, but the men found her at the edge of the mountain lying face down. She was dead, and the men heard a coyote crying.

A month later a man went back and saw she had turned to stone.

The old Indians say this happened a long time ago. The stone has disappeared, and nobody knows where it is.

disappeared-dis a per'd
is gone

DEAR TEACHER

The white area to the left of the story has been left for the words which gave the child trouble when he read the story. If he will copy those words from the text, you may be better able to diagnose wherein his trouble lies.

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CREATIVE QUESTIONS

Note: There are many versions of the baby eater stories and of the eagleman story. In some cases it was the eagle who stole the babies, in other cases, a witch or an old man, or a girl who was half one animal and half another.

1. If you have heard this story in another way, tell us about it.

2. Although we don't hear of children born with bodies like animals today, sometimes children are born who are blind, or crippled, or deaf. Do you know any children like this?

3. How is their life different from yours?

4. There are some groups who help people with physical defects--like the March of Dimes and City of Hope. Can you name others?

5. What are some of the things they do?

6. What could you do to help children like that?

PIMA LEGEND

by

Harlen Santos
Armantino Aropega

Grade 8

Teacher: Sister Mary Mark, Principal
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

PIMA LEGEND

One of the often-told legends of the Pima Indians is about a young man who was turned to an eagle and stole a young maiden to live with him in the mountains. This story is told by Harlen Santos and Armantino Aropega.

Long ago there was a legend about an Indian boy who had been turned into an eagle. When the boy had lived in the village, he met a beautiful girl at the stream where she bathed and drank water.

The boy and girl became friends. They were together often, and the boy fell in love with this girl. However, he had a rival for the girl's love.

rival- ri' vul
  person who tries to get the same thing as another.

One day the girl went down to the stream where both boys were waiting for her. At last one boy grew to hate the other so much that he gave him a liquid drug that finally turned the boy into an eagle. Day by day the boy grew feathers until he became a real eagle.

liquid- lik' wid
  runs like water

drug- drug
  something to drink that puts a person to sleep.

Every day he flew over the village to try to get the girl. All the people protected her with their bows and arrows. One day he spotted her alone at the stream and carried her off to his cave.

protected - pro tekt' d
  kept from harm

spotted- spot' id
  saw

When the people learned about it, they went to an old Indian who turned himself into a fly. When he arrived at the cave, the eagle was out hunting. Only the girl and her baby were there.

After the eagle returned and had his meal, he went to sleep. The fly turned himself back into an Indian and killed the eagle and took the girl and her son back to her people.

DEAR TEACHER

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CREATIVE QUESTIONS

1. There are many versions of the baby eater stories and of the eagleman stories. In some cases, it was the eagle who stole the babies; in other cases, a witch or an old man, or a girl who was half one animal and half another. After the children have read this story, invite them to tell the version their parents or grandparents have told them.

2. Would it frighten you to live in a cave with an animal that had once been a human being? Tell what you think your life would be like.

3. Almost everybody is frightened of some thing. What scares you?

4. How do you feel when you are afraid?

5. Do you ever do something that causes someone else to be frightened? Tell us about it.

THE GREAT STAR MAN

Did you ever lie on your back on a summer evening and wonder about the stars you see? The North Star is one of the brightest stars there. Paul Ballestero, Andrea Smiley, Juanita Williams, Geri Thomas, and Alberta Dixon tell us how the North Star came to be.

Once upon a time two brothers lived with their grandfather all alone in a village.

"Make us some bows and arrows, Grandfather," they said one day.

"I need that little tree at the end of the village," he replied.

When the boys started chopping the tree, they thought someone was talking to them. They didn't see anyone, so they started chopping again.

"Do not chop me. Do not chop me," said the tree. "I am your father."

The two brothers ran back to the village and cried to their grandfather. "Grandfather, Grandfather. That is our father, that tree."

The grandfather told the boys their father had been turned into a tree by magic, and the boys were afraid.

magic - maj' ik
making things happen by secret charms and power

"I need the heart of that tree," said the grandfather.

Two boys went back to the tree and said, "We will not hurt you." So they cut the heart from the tree.

When the grandfather had made the bows and arrows, he said to the boys, "Now I have to teach you to run faster than the Great Star Man." He lighted a leaf of corn and told them to run south. When they got back, the leaf was burned out.

Their grandfather said, "If you want to catch the Star Man you have to run faster than the wind."

The next morning he lighted another corn leaf and told them to run to the north. When they came back, the leaf was burned out again. It was out also when they came back from the east.

"Run very, very fast," said the grandfather as they started off to the west. When they returned, the leaf was still burning.

"Now you are ready to go and catch the Star Man," the old man said.

Before morning they took their bows

and arrows to the west, and when they saw the Star Man coming, they shot him. He fell to the ground, and the boys threw him to the north. He is still there. That's why we call him the North Star.

When the boys returned to the village, the people had all returned, even their father. The grandfather said to his son, " You have two sons who are not afraid of anything."

DEAR TEACHER

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CREATIVE QUESTIONS

1. Did you ever see anything happen because of magic? Will you please tell us about it?

2. Sometimes on TV a person does magic tricks. Who can tell us what they have seen a magician do on TV?

3. There was some magic in the story of Cinderella. Can someone tell us that story?

4. If a man who could work magic was right here with us today, what three wishes would you make?

THE NAUGHTY QUAILS

by

Olivia Nathan
Grade 6

Teacher: Charlie M. Daniels
Pima Central School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE NAUGHTY QUAILS

When little animals are bad, their mother tries to teach them to be good. In Olivia Nathan's story, the little quails ran away after they were spanked. They also did something else to get away from their mother.

A long time ago there lived a mother quail and her little ones. Every morning the mother went out to get food for her little quails.

One day one of the little quails kicked over the pot. The mother got so angry that she spanked them. One of the quail said they were going to their grandmother's house. After they had walked a little way, one suggested that they sing while they walked.

angry- ang' gre
upset or mad

suggested- sug jest' d
said "Let's sing."

The little quails saw their mother coming behind them, so they changed themselved into desert plants which you can now see in the desert.

DEAR TEACHER

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CREATIVE QUESTIONS

1. Have you ever seen an animal, a mother cat, maybe, spank its little ones? How do they do it?

2. What other things have you seen mother animals do to train their young?

3. Usually young animals live with their mother until they are old enough to take care of themselves? Where is the father?

4. Like little boys and girls, little animals probably do not like to be punished. Name some ways human mothers and fathers punish children.

5. When you grow up and have children, how will you punish them?

COYOTE AND THE BLUE BIRDS

by

Elizabeth Makil
Grade 8

Teacher: Charlie M. Daniels
Pima Central School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE COYOTE AND THE BLUE BIRDS

Wouldn't it be funny to see coyotes with blue fur? If Elizabeth Makil's story had a different ending, perhaps we might have seen them.

Once there was a pond with blue water in it, and birds came to bathe there every year to renew the color of their feathers.

renew- re nu'
make new again

One day while they were bathing, a coyote came by and asked what they were doing. They told him about the blue water which dyed their feathers. The coyote asked if he could do it too.

dyed - died
to color

The birds said there was a certain song they sang before diving into the water. After he learned the song, the coyote jumped into the water, swam across and came out on the other side. He was so happy to see his brown coat turning to blue.

Then he started to hum the song again, and the birds told him he wasn't supposed to until he dove in the water four times and waited four days. They warned him that something would happen to him if he didn't follow the rules.

supposed - su poz' d
wasn't supposed
means not.

But the coyote didn't believe them and started home on a path which the cows and horses made. He let out a big yell and started to sing the song.

Before he could finish it, he tripped and rolled in the soft dirt. When he got up, his fur was the same old color.

If he had listend to the birds, coyotes could have been blue up to this day.

DEAR TEACHER

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CREATIVE QUESTIONS

1. The coyote wasn't pleased with the way he looked. Sometimes people aren't pleased with the way they look. What are some of the different things people do to change their looks?

2. Would you want to change your looks? How would you like to look?

3. Can you tell us the reasons you wish you could change your looks?

4. If your hair, or eyes, or body were different, would your life be different?

COYOTE'S COAT

by

Michael Case
Joseph Breckenridge
Brenda Johnson

Teacher: Mrs. Eva Hermit
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

Coyote's Coat

Wouldn't it be funny to see coyotes with blue fur? Michael Case, Joseph Breckenridge and Brenda Johnson tell us how coyotes could have had blue coats.

Coyote did not like the color of his coat. The Blue Bird told him to sing and then jump into the magic lake four times. Coyote was not to look at himself for four days. Coyote forgot and looked at his shadow. He bumped into a tree and fell into the sand. That's why coyotes have coats the color of sand.

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THE PIMA CHALLENGE

by

David Lewis
Grade 5

Teacher: John Shea
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE PIMA CHALLENGE

David Lewis describes for us the way Indian braves used to fight. The struggle was a contest between two warriers who used special weapons and skillful movements of their bodies.

Pimas used the challenge in war. Two warriors faced each other in the fight. It was man against man until one was beaten.

challenge- chal' enj
dare

Each man had a shield, war club, a bow, and arrows. As he ran toward the other, he jumped, dodged, and zigzagged. He moved his shield around to deflect the weapons of his challenger. The shield was sharp with teeth like those on the edge of a saw. Each warrior would try to knock the other's weapons out of his hands. If he succeeded, he hit the other on the head with a war club.

dodge - doj
move quickly to keep from getting hit

zigzagged- zig zag' d
turn quickly from side to side

deflect - de flekt'
bounce off

succeeded- suk sed' d
won

At one time the Pimas fought their enemies in this manner.

Later, when the Army set up forts in the territory, Pimas played the challenge as a game with the soldiers. Often the Army gave the winners prizes like Army pants and coats.

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CREATIVE QUESTIONS

1. In a challenge, one person tries to prove that he can do something better than another person. Have you ever given or received a challenge? Tell us about it.

2. Why do you think a person wants to prove he is better?

3. Do you think this reason (or reasons) caused Pima warriors to challenge each other?

4. Sometimes teams challenge each other (like baseball teams). Would you rather be a member of a team which challenges or gives an individual challenge? Why?

THE DAYS OF INDIANS LONG AGO

by

Students from
St. John's Elementary
and Sacaton

Teachers: Sister Fredrick, Sister Mary Mark
St. John's Elementary

Leon Jones
Sacaton

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE DAYS OF INDIANS LONG AGO

How the Indians lived long ago is talked about in this story by several children. Parts of the story come from Gerard Andrews, Peggy Balatche, Elvira Enos, Billy Notah, and Isidro Salazar.

The Indians of long ago had a hard life, but they were happy. Some men hunted, and some men planted. The women had their chores, and the children learned as they were growing up.

chores - chors
jobs

The hunters of the tribe went out in the desert and to the mountains with bows and arrows to bring back deer and bear meat. Rabbits and birds were killed for meat too, often by the young boys in the village who were taught to hunt by their fathers. Fish was part of the Indians' diet because the Gila River was flowing through their lands at that time.

diet - di' et
what a person eats and drinks

The Indians planted corn and melons, and sometimes beans. They also grew and ate squash, a large green or yellow fruit which was round or long and curved. The flesh of squash was cooked and served as a vegetable or used as filling for pies.

Houses were made of mud, sticks, and sometimes stones. Mud also was baked to make cups and other bowls which held food. The Indians didn't wear heavy clothes because the desert was warm. Their clothes were made from cotton and the skins of animals.

It was the women's job to cook the food, build fires with rocks, and wash clothes at the river. The children learned by watching and doing as they grew older.

The desert and the mountains were beautiful because of the plants, birds, animals, rocks, and water. The Indians of old enjoyed them as we do today.

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CREATIVE QUESTIONS

1. What is meant by a "hard life"?

2. Do you have a hard life today? If you say yes, what causes life to be hard for you?

3. Do you think the lives of your children and grandchildren will be harder or easier than yours today? Why, or why not?

4. Would you like to have been born a Pima a long time ago? Why or why not?

LIGHTNING-OF-THE-SKY

by

Roland Justin, Jr.
Grade 8

Teacher: Charlie M. Daniels
Pima Central School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

LIGHTNING-OF-THE-SKY

Sometimes when we see lightning and hear thunder, we wonder if there is magic present. Perhaps there is, according to Roland Justin's story.

A long, long time ago there was a little boy who had no name. When he was born, his mother and father didn't know what to call him, and the people of the tribe couldn't think of a name either.

One day while he was playing he saw something peculiar. It was a horse, a magic horse, and by it was a golden spear. The magic spear could bring thunder and lightning every time it was given a jerk.

peculiar - pe kul' yer
not usual, strange

jerk - jurk
quick pull

The little boy got an idea. He called all the people of the tribe together and told them that he had named himself Lightning-of-the-Sky.

One day he decided to ride the flying horse. But instead of going where the little boy wanted it to go, the horse went straight up into the sky. Lightning-of-the-Sky never returned.

returned - re turn' d'
came back

Whenever the people of the village had no rain, they danced. Thunder and lightning and rain came down, and they thought of the little boy who once had no name.

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CREATIVE QUESTIONS

1. Everybody has a name. Why do you think the little boy's parents couldn't think of one for him?

2. Do you like your name? Why, or why not?

3. If you do not like your name, what name would you like to have? Why?

4. If your name means something else, please tell us.

5. Why is a person's name important to him?

6. Indians of long ago did not have last names, or family names, as we do today. Do you wish we still had that custom? Why, or why not?

THE LOST BOY

by

Doreen Romero
Grade 8

Teacher: Sister Mary Mark, Principal
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE LOST BOY

It is very wonderful to have a friend, even more than one. Doreen Romero tells us about a friend her uncle made when he was a little boy.

Many years ago when my uncle was a young boy, he was known as Great Eagle.

Great Eagle was a great hunter too. One day when he was hunting, a noise came from the bushes, but it did not sound like an animal. There in the bushes was another boy about the same age as Great Eagle. My uncle wanted to talk to the boy, but the boy ran away.

Next day that same boy came to the village by himself. Great Eagle noticed the boy and walked up and smiled at him. The boy smiled too and said his name was Running Deer. The next time they met they played together. Great Eagle and Running Deer became very good friends.

noticed - not' is' d
saw

Running Deer's people found him and asked him to return home with them. Even though Great Eagle wanted him to stay, Running Deer said, "Goodbye," and left.

return - re turn'
come back

After a year Great Eagle passed away.

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CREATIVE QUESTIONS

1. If you could make a new friend right now, what do you wish he or she would be like?

2. What makes friends like each other?

3. Do you feel the same toward a friend as you do toward your mother, or father, or sister, or brother? How is the feeling different?

4. We act differently toward a friend. What are some of the things we do for a friend that we don't do for other people?

5. It is sad to lose a friend. What might happen that would cause a friendship to break up?

6. It is suggested that you play the record "People" (Barbara Streisand among others recorded it), and encourage the children to discuss its meaning.

THE LADY WHO SPOKE TO OWLS

by

Emmett Hughes
Grade 5

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE LADY WHO SPOKE TO OWLS

Emmett Hughes tells us about a lady who could speak to owls and could understand what they said to her.

Once long ago there was a lady who always went outside when an owl hooted. She understood what the owl said with his hoots. Sometimes he told her who was going to die.

understood - un der stood'
knew

Because she said not to bury her right after she died, the lady lay in her coffin three days. She came back to life and went on talking to owls.

coffin - kof' in
box in which a dead person is put in the ground.

She was a doctor too. She used owl feathers to heal the sick. One day two men stole her feathers and hid them by a post. But the owl told her where they were, and she found them again.

Finally she got sick and really died. The lady was buried this time.

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CREATIVE QUESTIONS

1. It is suggested that the record, "Talk to the Animals," from the movie, "Dr. Doolittle," be played before this question is asked.

How would you like it if people and animals could talk together?

2. Ask your friend to be an owl and then talk together. Then you be an owl and talk to your friend.

3. What might people say about you if you could talk to animals? Why?

4. Although our pets don't speak English or Pima to us, we can understand some of the things they say in their own language. Can you give some examples?

5. Our pets also understand some of the things we say to them. Can you give some examples?

6. Even when people speak the same language, sometimes they don't understand each other. Can you give examples?

THE TWO BRAVES

by

Mary Salazar
Grade 6

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE TWO BRAVES

Mary Salazar's story is like a mystery that has no ending. As you read it, think of which Indian boy might have won the contest and rode with his father, the chief.

Black Cloud and Arrow Head were the sons of Chief Runagay, one of the bravest chiefs who ever lived. Black Cloud was the older of the two sons.

Chief Runagay planned to attack Fort Plymouth and was going to allow one of his sons to lead the march with him. It was the custom that only one son could march with his father, and the chief had to decide which of his sons would have the honor.

He decided to have a contest between the two young braves. They were to bring back not only an eagle's feather and two eagle eggs but also an eagle itself. Chief Runagay told them they were to be back before sunset in seven days and sent one of them east and one west.

Both Black Cloud and Arrow Head knew that eagles were scarcely seen, and when they were seen, it was near the top of the mountains.

scarcely - skars' lee
almost never

When it got dark, the desert was

colder than any night had ever been. But Black Cloud was wide awake wondering who would win the contest. Finally he huddled himself into a ball and fell asleep. When he awoke, it was dawn. Thinking his brother was already climbing the mountain, he got up and ran toward the mountain.

huddled - hud' ld
pulled his legs to his chest

To this day no one knows who won the contest or who got to march with Chief Runagay.

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CREATIVE QUESTIONS

1. Tell us the ending you have thought of for the story.

2. Has anything like this ever happened to you and your brother or sister?

3. When you have children, will you ever ask one to try to do something better than his brother or sister and offer a prize to the one who wins? Why?

OLD FOLK STORY

by

Anthony Avery
Grade 5

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

OLD FOLK STORY

When we see a buzzard feeding on the flesh of a dead animal, our thoughts toward him usually are not kind. Anthony Avery tells a story about a buzzard who showed love to an old lady.

Long ago my grandfather told me a story about an old lady and a buzzard.

An old lady lived by herself. She had no husband, and her house was not good enough for her to sleep under it. The house was so bad that it had a hole at the top.

A buzzard came along one day and sat on top of the house where the hole was. He said to the old lady:

"I want to marry you because you live here all alone. I will be your husband."

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CREATIVE QUESTIONS

(Note to the teacher: if you have not used the record, "Talk to the Animals," from the movie "Dr. Doolittle," you might like to use it in conjunction with this story.)

1. How would you like to be able to talk to a buzzard?

2. If you could choose just one animal to which you could talk, which one would you choose?

3. The lady in this story really has a problem, doesn't she? She's old. She's poor. She has no husband to take care of her. If you were her neighbor, what would you do to help her?

THE BOY HERO

by

Elaine Shelde
Grade 6

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE BOY HERO

There are many stories of bravery in the history of the Indians. Elaine Shelde tells us a story about a brave little Indian boy. As you read, try to think of brave deeds that have been done in our lifetime.

A long time ago in a forest was a big kodiak bear, which the Indians wanted to kill, but failed. A little Indian boy whose father had been killed by the bear wanted to kill it too.

kodiak - ko' dee ak
a big brown bear in Alaska.

The Indians said, "No, you'll get killed too."

But the little boy did not believe them, so he set out to kill the bear with his father's tomahawk. As he was strolling through the forest, he heard a growling sound. He looked through the bushes and saw the bear. Although the bear was about three times larger than the little Indian, the boy wasn't afraid at all. He threw the tomahawk and struk the bear on the forehead so hard that the bear fell to the ground.

strolling - strol' ing
walking slowly

forehead - for' hed
part of face between eyebrows and hair

The braves, who heard the bear, came running. They all stared at the dead kodiak, and said to the boy, "I hope your father is very proud of you." The Indians took the boy back to the village and had a feast in honor of what he did.

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CREATIVE QUESTIONS

1. The little Indian boy was not afraid of the bear. Can you think of any reasons why?

2. Sometimes it's hard not to be afraid. What makes you be afraid?

3. Like the little Indian boy, sometimes we are very brave. Can you think of a time when you were brave?

4. Some Indian men of long ago were called braves. Why?

5. Do you wish you had been born when the men were called braves? Tell us why, or why not?

6. How do you think the Indian women felt about the braves of the tribe?

7. Who is the bravest person you ever knew or heard of?

THE DEAD MAN

by

Theodore Andrews
Grade 5

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE DEAD MAN

Many unusual stories are told about people who leave this world. Theodore Andrews tells us this one.

My father told me this story about a man who died and whose soul went up.

soul - sol
spirit

On his way up he stopped where two little angels were. He was so tired and thirsty that he asked the angels for some water. After he drank, he asked how to get to heaven. The angels did not know.

angel - an' jel
one kind of spirit

So he went on. Later he came to a door and knocked on it. He asked the devil who came to the door where heaven was. The devil told him to follow the trail in the mountains. "But don't look around," he said. "You'll hear footsteps and screaming and crying, but don't turn around."

devil - dev' il
another kind of spirit

The man followed the trail and heard the noises, but he kept going. He came to a golden gate, and inside were people all dressed in white.

At his funeral he sat up and looked around and fell back.

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CREATIVE QUESTIONS

1. What do you think an angel looks like? Tell us in words or draw one for us.
2. Are there boy angels and girl angels?
3. Do you think of an angel being good or bad? Why?
4. What do you think a devil looks like? Tell us in words or draw one.
5. Are there boy devils and girl devils?
6. Do you think of a devil being good or bad? Why?
7. Sometimes we call people angels or devils. What do we mean?

THE LITTLE BRAVE

by

Marvin Pablo
Grade 6

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE LITTLE BRAVE

Squanto became chief of his tribe when he was only twelve years old. Marvin Pablo tells us about Squanto.

In a small village in Arizona lived a boy called Squanto, which means Little Brave. His mother died after he was born, and his father was the chief. His father taught him how to hunt rabbits and birds.

When Squanto was only twelve winters old, his father and others in the village became very sick because of the famine. The chief decided all the persons in the village who were not sick should go out and hunt food. There were only six, counting Squanto.

famine - fam' in
no food

Off they went to hunt for food. After a while, all the hunters had a deer, except Squanto, who had nothing. But on his way back, he got a rabbit.

When the hunters returned home, the chief was dead. Squanto was very sad and also very scared because now he was the chief.

returned - re turn' d'
came back

But then he got older, and he married a beautiful squaw when he was twenty years old. They had two children, a boy and a girl.

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CREATIVE QUESTIONS

1. When Squanto's father died, Squanto became the leader of his people. What does it mean to be a leader?

2. What do you think makes leaders different from other people?

3. Who are some of the leaders of your tribe?

4. How are thy different from other members of the tribe?

5. Who are some of the leaders of your school?

6. How do you know they are leaders?

7. Could you become a leader? What makes you think so, or what makes you think you couldn't?

THE OLD MEXICAN MAN

by

Virginia Barehand
Grade 6

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE OLD MEXICAN MAN

Virginia Barehand tells us the story of an old man and his donkey who were once in our land.

Many years ago there was an old Mexican man with white hair and beard, and he dressed like a farmer.

One day he passed through Gila Crossing on his way to the mountains. His donkey was carrying sacks, pots, pans, blankets, shovel, gun, an ax and a hoe. No one knew his name or where he came from.

Then many years later a man found a skeleton in a cave in the mountains. Many of the people thought it was the skeleton of the old Mexican man.

skeleton - skel' i tun
bones of the body

DEAR TEACHER

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CREATIVE QUESTIONS

1. Do you think the old Mexican man enjoyed his life with his donkey? Why, or why not?

2. If you had lived in Gila Crossing when he came, what things would you have liked to know about him?

3. If you think you would like a wandering life, where all would you go?

4. How would you earn money to buy sugar, flour, bacon, bullets, clothes?

5. Would people in towns you traveled through be nice to you? Would the children be scared of you?

6. If you could change the old Mexican's life, would you? How?

THE GIANT SNAKE

by

Lorenda Wade
Grade 6

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE GIANT SNAKE

Have you ever seen a snake so big that it sounded like a sand storm when it crawled? Lorena Wade's uncle told her about such a snake.

My uncle used to tell us stories of long ago. One story was about a giant snake living in the Estrella Mountains.

One day my uncle and his friend went to walk in the mountains, and his friend saw a giant egg. My uncle tried to stop him from cracking the egg, but it was too late. When my uncle told him what it was, they started to run out of the mountains.

They got about half a mile when they heard something coming. It sounded like a big sand storm. It was the mother of the snake. She would stop, put her head straight up to see where they were, and then she came running.

My uncle's friend told him to go one way and he would go the other. The giant snake stopped where they separated, sniffed the ground and started to follow my uncle's friend. My uncle never saw his friend again.

separated - sep a rat' one went one way, one went another way

sniffed - snift' smelled

CREATIVE QUESTIONS

1. Draw a picture of this giant snake. Be sure to put in houses and trees so we can see how big it is.

2. In Venezuela, South America live many tribes of Indians who must watch out for a snake called a boa constrictor. It sometimes grows to be thirty feet long and kills by wrapping itself around a person and squeezing him. When this snake runs through the jungle, what kind of sound might it make?

3. What do you think happened to the friend of Lorena Wade's uncle?

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THE HOOTS OF THE OWLS

by

Louis Santos
Grade 5

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE HOOTS OF THE OWLS

When the old hooty owl begins to hoot in the tree, he is saying something. We just don't understand him. There was a time, however, when Indians could unterstand the hoots. Louis Santos tells us about it.

Long ago when the Pimas listened to the calls of the owls, they knew what the owls were saying. They would tell the Pimas what was going to happen next in their village, if sickness were to come to the village, and who was going to die.

One time there lived an Indian boy and his grandfather. When the boy went out to hunt, his grandfather was quite healthy. On the way , the boy saw an owl who warned him that his grandfather was going to get sick. When the boy went home, he saw his grandfather lying in bed sick.

quite - kwit
truly or really

warned - warn' d
told

Two days later the owl told him that his grandfather would die, and he did that morning.

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CREATIVE QUESTIONS

1. If an owl could tell you what you want to know, what would you ask him?
2. What would your parents ask him?
3. What would President Nixon ask him?
4. What would the elders of your tribe ask him?
5. What would your best friend ask him?
6. What would your teacher ask him?

AN EAGLE KILLING

by

David Shelde
Grade 8

Teacher: Sister Mary Mark, Principal
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

AN EAGLE KILLING

When a hunter killed an eagle there were certain things he did because custom told him he should. David Shelde tells us the story.

While a father and son were hunting in the woods, the man raised his bow and shot an eagle sitting on a limb. Before he went to get the bird, the man told his son about a certain Indian custom involving the killing of an eagle. He asked his son not to help him in feathering and cooking the eagle. The boy stood alone as his father cleaned the bird. When they arrived home, the man told his wife what he had done and what he had to do.

certain - sur' tun
  clearly stated

involving - in volv' ing

He gathered his blanket and clothes and went to a tree not far from his home. There he sat under the tree. When evening came, he saw his wife coming with a dish of food. He got up and went beyond the tree while his wife placed a dish of food under the tree. When he finished his dinner, he put the dish away from him so she could get it.

gathered - gath' r' d
  got together or picked
  up in his arms

finished - fin' ish' d
  ended

The man did this for five days, and on the fifth day he took a bath in a nearby pond. When he finished, he took the dish he had used and broke it. Then he gathered his things and went back to his family.

DEAR TEACHER

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CREATIVE QUESTIONS

1. What are some of the Indian customs you follow in your home today?
2. Do you like to take part in these customs? Why, or why not?
3. Do you know any customs of other tribes?
4. Do you wish they were your customs? Why, or why not?
5. What are some of the customs of this country that you follow?
6. Do you like to take part in these customs? Why, or why not?
7. Why do you think customs are followed?

HOW THE ROADRUNNER GOT ITS MARK

by

Bruce Jackson
Grade 8

Teacher: Sister Mary Mark, Principal
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

HOW THE ROADRUNNER GOT ITS MARK

Do you know why the roadrunner has the funny little mark on the side of his head? Bruce Jackson has an answer in this story.

A long time ago the Indians were in much need of fire, but the only one who had fire was the god of fire. This god lived in the mountains. All the attempts by the Indians to get the fire were failures.

attempts - a tempts' tries or trials

The Indians had a meeting to see who would dare to try again. They wanted somebody who was fast, so they chose the roadrunner. So the roadrunner set off one morning for the top of the mountain where the god lived in a cave.

He saw sticks of fire and ran swiftly to pick up one of them. The god saw him and got the other stick. As the roadrunner ran down the mountain as fast as he could go, the god threw his stick. The roadrunner ducked, and the stick just grazed him on the side of the head.

grazed - graz' d hit lightly

That is why to this day the roadrunner has a mark on the side of his head.

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CREATIVE QUESTIONS

1. What does failure mean to you?

2. Do your parents have the same idea you have about failure? If not, how is it different?

3. The opposite of failure is success. What are some of the things at which you are successful?

4. Is success important? Why, or why not?

5. What makes a person successful?

6. Who is the most successful person you know? Why is he or she a success?

THE TWO INDIAN BOYS WHO KEPT WISHING

by

Titus Davis
Grade 7

Teacher: Charlie M. Daniels
Pima Central School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE TWO INDIAN BOYS WHO KEPT WISHING

Sometimes we wish we were someone else. Sometimes, in fact, we wish we were something other than a person, maybe an animal or a tree. Titus Davis tells us about two little Indian boys who weren't satisfied to be boys.

Once long ago there was an Indian boy who kept wishing he was a bird that could fly to the sky. His brother wished he could run as fast as a deer.

One morning as the two boys were playing an Indian game, they saw two young deer playing in the grass by their mother. The first brother said, "Let's go kill the two deer to have meat to eat." But the other Indian boy answered,"No, let's don't kill them." So the first brother didn't.

After they went home to eat, they decided to go hunting. They saw two birds sitting on a limb singing together. The second brother aimed his arrow , but the first brother did not let him shoot.

decided - de si' did
made up their minds

The next day they went hunting again. While they were in the bushes, two other Indians came by. Hearing the rattle in the bushes, the hunters shot into them. Parting the branches, the hunters found nothing that could have made a noise. They looked all around and saw only a bird feather and a piece of deer fur.

The feather and the fur came from the two Indian boys who kept wishing to be a bird and a deer.

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CREATIVE QUESTIONS

1. Do you wish you were someone else or something else? Why, or why not?

2. If you could be anything or anybody, what or who would you wish to be. Why?

3. Name the advantages of being the person or thing you wish to be. Name the disadvantages.

4. What does it mean when we say "fitting in someone else's shoes?"

5. Why is it sometime harder to fit yourself into someone else's shoes rather than accept yourself just the way you are?

6. What does it mean when we say the "grass is always greener on the other side of the fence?"

THE MEDICINE MAN

by

Roland Justin, Jr.
Grade 8

Teacher: Charlie M. Daniels
Pima Central School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE MEDICINE MAN

When we are sick today, we go to doctors to make us well. The Indians of long ago called their doctors "medicine men." Roland Justin, Jr. tells a story about one of them.

Long ago there lived a little Indian girl who was always tired and was never able to play very much. So one day her father took her to a medicine man, and she stayed with him for a week.

When she came back, she was a healthy child, running, playing, and singing like the rest of the children. No one knew what medicine turned the sick little girl into a healthy child.

medicine - med' u sun
something to make a sick person get well

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CREATIVE QUESTIONS

1. When you grow up, would you like to spend your life helping make people well - perhaps as a doctor or a nurse? Why, or why not?

2. Why do you think some people would be good at this kind of a job while others might not be?

3. Finish this sentence: "When I grow up, I want to ...." (The teacher might like these answers to be written or drawn or play acted instead of oral.

THE CROOKED ARROW

by

Elmer Narcia
Grade 7

Teacher: Sister Mary Mark, Principal
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE CROOKED ARROW

There are many different kinds of reasons people are given special names. Sometimes nicknames describe a person's hair, or eyes, or other features. Sometimes nicknames are given because of something a person does, like Elmer Narcia's story.

On a sunny afternoon an Indian boy went to get some arrowweeds for the arrows he was making.

As he was fixing one arrow, he saw that it was crooked and threw it out across the crops. Just as he did it, darkness fell upon the desert, and rain poured down hard. Sorrow came to the people, for they knew their crops would be spoiled. After the rain stopped, the little boy picked up the arrow, and the crops began growing taller.

crooked - krook' id
bent, or not straight

spoiled - spoil' d
ruined

That's how the little Indian boy got his name, Crooked Arrow.

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CREATIVE QUESTIONS

1. Tell us some of the nicknames you have heard - either real people or people you have met in a story.

2. How did those persons get their nicknames?

3. Do you have a nickname? What is it? Why are you sometimes called by that name?

4. If you could have any nickname you wanted, what would you choose for your special name? Why?

5. What nicknames can you think of that you wouldn't want to be called? Why?

THE GREAT GIFT

by

Virginia Pablo
Grade 7

Teacher: Charlie M. Daniels
Pima Central School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE GREAT GIFT

Virginia Pablo tells us a story about a little blind girl who got the gift of sight.

Once when I was very small, my grandmother told me that when she was a little girl, she was blind. She lived with her father, and they heard about a woman who had received a gift from God. They were told how she got the gift.

received - re sev' d'
got

The woman knew somehow that she was going to die. She told the people to put her in the church when she died and then to bury her if she did not awaken within ten days. When she woke up, she had the power to heal anyone who was ill in any way.

had the power
was able

My grandmother's father decided that they would go and see if the woman could really do what the people had been telling them. He told the woman that his daughter was blind and asked if she could heal her and make her see again.

decided - de si' did
made up his mind

The woman told my grandmother to lie on the bed. She told her to keep her eyes closed, and she rubbed them. In the morning, after she had slept, she could see.

On the way home she kept asking her father, "Is this the way we came?" Because she could see, they were very happy.

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CREATIVE QUESTIONS

1. If you could awaken with some special power, what would you want this power to be?

2. How would you use your special power?

3. If you had never been able to see, what would be the first thing you would want to see if you received the gift of sight?

4. What would be the first thing you would want to hear if you had never heard before?

5. What would be the first thing you would want to smell if you had never been able to smell anything?

THE BIG SNAKE

by

Darlene Burnette
Grade 6
Jewell Jay
Grade 8

Teacher: Charlie M. Daniels
Pima Central School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE BIG SNAKE

Darlene Burnette and Jewel Jay both tell a story about a large snake, but they give the story different endings. Is one as bad as the other?

Long ago some Indians climbed the Laveen Mountains. When they got to the top, they saw a big hole. The Indians put long ropes together in order to climb down, and at the bottom they found a very pretty place.

Suddenly a big snake appeared. The Indians tried to run, but the snake caught all of them but one. As soon as he climbed down the mountain, he tried to tell the people in the village what happened, but somehow he couldn't talk.

suddenly - sud' n lee
all at once

(In Darlene's story, the man who escaped went blind. However, both girls have the same warning: "If you see a snake larger than anything you ever saw before, don't tell anyone.")

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CREATIVE QUESTIONS

1. Pretend you had never been able to see. What would be the first thing you would want to see when you got your sight?

2. Pretend you had never been able to talk. What is the first thing you would want to say?

3. Pretend you had never been able to hear. What is the first thing you would want to hear?

4. Pretend you had never been able to smell. What is the first thing you would want to smell?

5. If you had to give up one of your five senses - seeing, hearing, tasting, smelling, touching, - which one would you choose? Why?

RATTLESNAKE'S FANGS

by

Dave Peters
Grade 2

Teacher: Mrs. Eva Hermit
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

Rattlesnake's Fangs

When we are out on the desert, we are very careful to get out of the way of the rattlesnake. He has sharp fangs. If he bites us we may get very sick. But the rattlesnake did not always have fangs. Dane Peters tells us how he got them.

Naughty little Rabbit was always bad to Rattlesnake. The Sun God gave Rattlesnake some fangs. After that Rabbit kicked Rattlesnake. Rattlesnake bit him. Everyone was surprised. The rattlesnake is not mistreated any more.

DEAR TEACHER

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CREATIVE QUESTIONS

1. Play like you are Sun God. How would you help rattlesnake?

2. What would you do to the rabbit when he kicked the rattlesnake?

3. How would you help the rattlesnake and rabbit be friends?

4. How do you think the rattlesnake felt when the rabbit was naughty to him?

5. How do you think the rabbit felt when he kicked the rattlesnake?

THE MILKY WAY

by

David Santos
Betty Johnson

Grade 7

Teacher:	Sister Mary Mark, Principal St. John's Elementary
Consultant:	Dr. Dorothy Piercey, Professor Secondary Education Arizona State University

THE MILKY WAY

Long ago people believed that it was because of a fox that the Milky Way was made. Betty Johnson and David Santos retell the story.

A long time ago a man nemed Zeke lived in the sky. One day Zeke was walking home with a sack of flour. As he walked and walked, he realized that the sack became less of a burden to carry.

realized - re' el iz' d
felt, because the sack was not heavy anymore

As he kept walking, he became curious about a noise behind him. He looked and saw a fox licking up the flour that was pouring from a hole in the sack.

curious - kyoor' e us
became curious means wanted to know

To this day some people remember the story of the fox and the flour when the wind is blowing and the sky has a milky look. Now they call it the Milky Way.

remember - re mem' bur
think of

DEAR TEACHER

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CREATIVE QUESTIONS

1. In what way are you like Zeke?

2. In what way are you like the fox?

3. If Zeke were to talk to the fox when he saw him licking up the flour, what do you think he would have said?

4. Zeke must go home without flour for the meal. What do you think his family will say about that?

5. Have you ever seen the Milky Way? What does it look like to you?

THE COYOTE AND THE PORCUPINE

by

Paul Ballestero
Grade 4

Teacher: Mrs. Sara M. Shea
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE COYOTE AND THE PORCUPINE

Many Pima stories are told about the coyote. In this one that Paul **Ballestero** tells, a porcupine profits because of a coyote's selfishness.

A porcupine was walking along the river and saw a dead buffalo with an arrow in him.

"I must take this to my children," she thought.

A coyote came running along and also saw the dead animal. When he saw the porcupine, he said,"Let's play a game. Whoever can jump over the buffalo can have it."

The porcupine answered, "I can't jump over that buffalo."

"Try. You never know when you can make it," the coyote replied.

replied - re plid'
said

So the porcupine tried, but he only got half way.

"Watch me," bragged the coyote, and he jumped all the way over the buffalo.

Very sad, the porcupine climbed a tree and watched the coyote tear up the meat. But when the coyote went to get his children to help carry the meat, the porcupine took all the meat away. Coyote looked all over when he returned with his family. In the river he saw the reflection of the porcupine in the tree. "Children, get me a rock," he said, "and tie it around me." He jumped in the river to get the porcupine he thought he saw and never came up.

reflection - re flek'shun
picture like a mirror
gives you

One of the cubs saw the porcupine in the tree, and the little coyotes ran home to the den where there mother was.

Then the porcupine ate all the meat.

DEAR TEACHER

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CREATIVE QUESTIONS

1. A buffalo is a very large animal and has lots of meat. Can you think of a way the coyote and porcupine could have solved the problem over who would get the meat?

2. Can you think of a time when you shared something with another person instead of taking it all for yourself?

3. What does selfishness mean? Can you give an example?

4. Why do you think some people are selfish and some people are not?

5. Is it important for me (a teacher) to like the person I am? Is it important for you to like the person you are? Why?

A FALLING STAR

by

Joyce Allison
Grade 7

Teacher: Sister Mary Mark, Principal
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

A FALLING STAR

Walking under a ladder, stepping on a crack, and seeing a black cat are called superstitions. Joyce Allison tells us what happened when a little girl trailed a star with her hand.

The Maricopa Indians have a superstition that trailing a falling star with one's hand will bring bad luck.

superstition-su per sti' tion
something said to be true from fear or lack of facts

Once a little Maricopa girl, whose grandmother told her the story of the falling star, did not believe it. That same night she went out with her mother and saw a star falling through the sky. She showed her mother the star and pointed to it as it disappeared. She wondered what might happen, but nothing did.

believe - be lev'
say to be true

disappeared - dis a peer' d'
went away

The next morning the little girl told her grandmother what had happened. When the grandmother scolded her for what she did, she just laughed and ran to catch her dog. As she ran across the field, a snake bit her.

While she was in the hospital, the little girl told the nurses and doctor that she would never trail a falling star again. But they did not know what she was talking about.

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CREATIVE QUESTIONS

1. Sometimes people wish on a star. A little poem says:

> Star light, Star bright,
> Make my wish come true tonight.

If you could have a wish granted, what would you wish?

2. Is it possible for your wish to come true?

3. What would you have to do to have a wish come true?

4. Would you say a wish is something like a goal? How are they alike?

5. What would you have to do to reach a goal?

THE WELL THAT LAUGHS AND CRYS

by

Bernadette Saiza
Grade 7

Teacher: Charlie M. Daniels
Pima Central School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE WELL THAT LAUGHS AND CRYS

Bernadette Saiza knows a story about a tragic ending for some children who lived in an Indian village long ago.

A long, long time ago, there was an Indian village. The land was very dry, and the Indians could not farm nor raise the animals they had.

One day the people heard a roar like thunder coming from the village well which also was dry. Suddenly water gushed from the well, and the people were very frightened. They thought they had done something to make the gods angry.

frightened - fri' ten' d
scared

So they ran to their medicine man and asked him if he knew how to stop the water. "We are afraid there will be a flood," they said.

"Throw some children in the well," the medicine man advised them.

advised - ad vis' d
told

As soon as the people threw children into the well, the water stopped, and the well became dry again.

Today one can still hear the children laughing at times and crying at other times.

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CREATIVE QUESTIONS

1. If you were the medicine man, what would you have told the frightened people?

2. What do you think the children in the well were laughing about? Crying about?

3. What makes you laugh?

4. What makes you cry?

5. We all know how laughing and crying are different. But who can tell us how laughing and crying are alike?

6. Some people don't laugh very much. Why do you think they find it hard to laugh?

THE TWO GODS

by

Bernadine Vance
Grade 5

Teacher: Mr. Morse
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

THE TWO GODS

This story by Bernadine Vance tells the tale about what we call Pedro's hand mark in the sky.

Once there lived two gods, Araby and Pedro, in a little town called Santa Vira.

Araby said to Pedro, "If you don't touch this gold piece of rock, I will let you have it. But if you touch it, I'll make the skies fall down."

One morning Pedro forgot what Araby told him and picked up the gold piece of rock. Suddenly the skies started to come down on the people, and they screamed. Pedro lifted the skies up, and all the people cheered because Pedro saved their lives.

suddenly - sud' un ly
all at once

Now when you look up at the stars, you can see Pedro's hand mark there.

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CREATIVE QUESTIONS

1. Describe Pedro's hand mark in the sky.

2. Now that we have all heard what it looks like, let's draw Pedro's hand.

3. On what occasions have you seen Pedro's hand?

4. Some people in this country have seen things in the sky that they can't identify. Some think these flying objects could be space ships from another planet. What do you think?

5. Let's draw what we might think a space ship from another planet would look like.

THE HO'OK LEGEND

by

Brenda Johnson
Marcellene Juan

Grade 2

Teacher: Mrs. Eva Hermit
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

The Ho'ok Legend

Long ago an old woman stole babies. People were afraid of her. Marcellene Juan and Brenda Johnson tell us the story.

Once there was an old woman who stole babies. She took them to her cave. The people were afraid. They asked See-he to help them. He put her to sleep and started a fire in the cave. The mountains shook and cracked open. See-he stamped the cracks shut. After that any woman who was bad was called Ho'ok.

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CREATIVE QUESTIONS

1. If you were See-he, what would you do to the old woman who stole the babies?

2. What do you think the old woman's cave looked like?

3. Let's draw it.

4. If someone took your baby brother or sister away, what would you do?

5. How would you feel if you were stolen away from your parents?

HOW THE RATTLESNAKE GOT HIS FANGS

by

Christopher Tashquinth
Grade 8

Teacher: Sister Mary Mark, Principal
St. John's Elementary

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

HOW THE RATTLESNAKE GOT HIS FANGS

Would you believe that once rattlesnakes were harmless and timid? Christopher Tashquinth tells us what changed the rattlesnake's way of living!

A long time ago the Indians and the animals used to meet together in one of the huts. The rattlesnake came too. Just to have fun the animals would pick up the rattlesnake and throw him to each other.

One day the rattlesnake got tired of this. He wanted a weapon to fight back with, so he went to the god of nature and told the god what always happened when he went to the meetings.

weapon - wep' un
something used to fight with

"You go over to that bush and get me two devil's claws," the god of nature told him.

When the rattlesnake brought them back, the god of nature said, "Put these devil's claws in the upper part of your mouth, and the next time the animals get you, bite them."

At the next meeting the rattlesnake came crawling in, but when the rabbit tried to get him, he bit the rabbit. After that the other animals got scared and went on with the meeting. The rabbit got sick and said he was going home. But before he got there, he fell down and died.

During the next meeting they voted to put the rattlesnake out, but ever after that the animals have been afraid of the rattlesnake.

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CREATIVE QUESTIONS

1. If you were the rattlesnake, what ways might you have tried to make friends with the other animals?

2. Why do you think the animals thought it was "fun" to play catch with the rattlesnake?

3. What do you think the snake could have done besides going to the nature god?

4. How would you feel if you had been the snake and everyone was afraid of you?

5. When have you felt the way the snake felt when the animals picked on him?

6. Do you think the rattlesnake was happy after biting the rabbit? Why?

7. What does this story remind you of today?

LITTLE YELLOW BIRD

by

Michael Case
Grade 2

Teacher: Mrs. Eva Hermit
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

Little Yellow Bird

Sometimes the wind blows so hard across the desert that we think it will blow us away. That's just what happened to Little Yellow Bird. Michael Case tells us the story.

Little Yellow Bird
went to get some bean pods.
On the way she met Whirlwind.
Whirlwind carried her to the
top of the mountain. She
got lost and could not find
her way home. Her father
asked Nu-ee and Naf-choo
to find her. Naf-choo
planted some gourd seeds.
The vines grew to the top
of the mountain. Yellow

Bird climbed down the vines.

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CREATIVE QUESTIONS

1. Why do you think little Yellow Bird was called by that name?

2. Tell us how little Yellow Bird felt when Whirlwind picked her up and carried her to the top of the mountain?

3. How would you have found your way home if you had been the little girl?

4. How long would it take the seeds to grow big enough for little Yellow Bird to climb down the vines?

5. What do you think she would have been doing on top of the mountain waiting for the vines to grow?

THE COYOTE AND THE QUAILS

by

First Graders

Teacher: Mrs. Alma Smith
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

The Coyote and the Quails

Little quails knew just how to hurt big Coyote. Virgil Davidson, Jennifer Rovie, Corey Carlyle, and David Howard tell us how the quails did it.

It was one very hot summer day. Coyote was very hungry and tired. He had been roaming the desert hunting something to eat. After getting a drink of water, he fell fast asleep under a bush.

Some quails came along and saw Coyote. They said to each other, "Let's get some of Coyote's fat for our lunch!" This they did. Then they hurried away into the brush. They divided the fat among themselves. They made a fire. They roasted the fat.

The coyote woke up because he smelled the fat burning. Coyote begged for some of the fat. While Coyote roasted his fat, the quails ate their fat and ran away.

After the quails had

gotten far away, they yelled loud back to Coyote, "You have eaten your own fat! You have eaten your own fat!"

This made Coyote very angry at the quails. Coyote ran after them, but could not catch them. The quails ran into some tall grass.

The quails made a dummy quail out of cholla cactus and quail feathers. They put the dummy quail in a hole in the ground first. Then the quails went in. Coyote came looking for them. Coyote burned the grass to the ground. He looked for the burned quails. He did not find them. He peeped inside and saw the quails. Coyote took them out one by one, asking each one, "Who was calling me, saying I ate my own fat?" Each one said, "It was the last quail in the hole."

Coyote took all the quails out. Coyote was very angry. The last quail said nothing. Coyote said, "So you are the one who stole my fat and roasted it!" Coyote tossed the feathered cholla quail into the air angrily! Coyote opened his mouth wide! He caught him and chewed him up. Coyote howled and howled, "Hoo-oo. Hoo-oo." Coyote's mouth was stuck all over with cactus thorns. Coyote started running for help. No one came to help him. Coyote slowed down. He couldn't run any longer. Coyote lay still in the burned grass and died.

The quails were safe at last.

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CREATIVE QUESTIONS

1. A coyote is a pretty big animal compared to a quail, and yet the quails were the winners in this story. In real life, do small things or people ever get the best of big things or people?

2. The quails played tricks on the coyote. Can you tell us about tricks you played? Or tricks someone you know played?

3. Do you think the quails were right in doing what they did? Why?

4. Did the quails kill coyote? How do you know?

THE LITTLE BOY WHO LOST HIS MOTHER

by

First Graders

Teacher: Mrs. Alma Smith
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

The Little Boy Who Lost His Mother

The first graders in Mrs. Smith's room at Gila Crossing wrote this story about a little boy who went looking for his mother.

Once upon a time a little boy and his mother were sitting all alone at home. Along came a big hawk. The hawk took the little boy's mother. The little boy was very frightened.

He said, "I must find my mother."

First he went to a snake. He knocked on the snake's door. The snake peeped out. "Come in, little boy," he said.

The little boy asked, "Have you seen my mother?"

"No," said the snake. "Go ask the owl. He flies at night. Maybe he can tell you."

The owl told him to go to the wind. The wind man told him to go to the eagle. The eagle told him that he heard an old woman crying down in the mountains. The eagle and the boy looked around for his mother while the little boy rode the eagle's back. They found the little boy's mother. She was with a tribe of Indians. They were throwing hot charcoal at her.

The eagle went down in the mountains and got the little boy's mother. Eagle took her home. The hawk and the Indians never bothered them again. They lived happily ever after.

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CREATIVE QUESTIONS

1. Teacher, if your class has not heard the record, "Talk to the Animals," from the movie, "Dr. Doolittle," try to get it for them.

2. After the children have heard the record, ask them to choose an animal they would like to be and carry on conversations with various classmates as they all role-play being animals.

3. Why is the eagle such a good friend of the Indians?

4. What does the eagle stand for in your tribe?

5. What does the eagle stand for in this nation?

THE PEOPLE WHO ARE GONE

by

Dave Peters
David Johnson

Grade 2

Teacher: Mrs. Eva Hermit
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

The People Who Are Gone

A long, long time ago, Indians named Hohokams lived on this land. Dane Peters and David Johnson tell us how they lived.

Years ago the Hohokam Indians lived in the Gila River Valley. They were happy because they had good crops. They sang and danced to Blue Bird songs. Other tribes fought them. They built a big house to live in. It was called the Great House. Casa Grande Ruins still stand in the Arizona desert.

DEAR TEACHER

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CREATIVE QUESTIONS

1. If you were a Hohokam Indian boy or girl living in Arizona many years ago, what would you have done to have fun?

2. Let's write how you think one day in an Indian's home might have been a long time ago. (Teacher: Let all help as you write the story on the board or on a chart.)

3. Who has seen the ruins at Casa Grande? Tell us about them.

4. Does anyone know what the words, Casa Grande mean? (If no one does, tell them). Are these Indian words? No? Then why do you think a great house that was built by Indians does not carry an Indian name today? (If no one can answer, tell them about the Spaniards.)

GRAY ARROW LEARNS A LESSON

by

Vickey Johnson
Grade 2

Teacher: Mrs. Eva Hermit
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

Gray Arrow Learns a Lesson

Sometimes we think bad things about people. Vickey Johnson tells about Gray Arrow who thought bad things about Cottontail.

Gray Arrow was an Indian boy. He wondered about Cottontail. Cottontail was the last to leave a feast, he always put some of his food in a sack.

Gray Arrow followed him. He saw Cottontail give food to a litte old woman and five hungry children.

Gray Arrow was sorry

he thought bad things about

Cottontail.

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CREATIVE QUESTIONS

1. Let's all help make up a story about the woman and her children. (Teacher: As the children tell the story, write it on the board or on a chart for all to hear.)

2. Is it always easy to think good things about everyone we know? Why?

3. Do you always hope people will think nice things and say nice things about you? Why?

4. (Teacher: pair the children up and ask each to think of the nicest thing he or she could say (and really mean it) about his partner.)

GREAT FLOOD LEGEND

by

Joseph Breckenridge
Flippen Lewis

Grade 2

Teacher: Mrs. Eva Hermit
Gila Crossing School

Consultant: Dr. Dorothy Piercey, Professor
Secondary Education
Arizona State University

Great Flood Legend

Joseph Breckenridge tells us about the great flood that once crossed Pima land.

Once there was a big flood in Pima land. People climbed up Superstition Mountains. The water almost reached the sky. Birds had to hold on to the sky with their bills. The woodpecker cried because his tail got wet. When he stopped crying, the rain stopped. The mountains still have rocks shaped like drowned people at the top. Woodpeckers still have a tail tip that looks wet.

DEAR TEACHER

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CREATIVE QUESTIONS

1. There are many stories about the great flood. Tell us one you have heard.

2. If a great flood came to this land today, what do you think would happen to us?

3. What are some of the things we could do to try to keep from drowning?

4. Each of you think of just one animal or bird in the desert. Tell us how he would save himself.

LITTLE VON-DOS-SMAI

by

Ann Nolan Clark

LITTLE VON-DOS-SMAI

by

Ann Nolan Clark

Von-Dos-Smai sits and listens
  and sits and thinks
  and then he says, "more, more.
  Tell me more. I want to know more.
  I want to know. I want to know."

That is why they call him
  Little Pima Von-Dos-Smai
  Because Von-Dos-Smai in Pima means
  I-want-to-know.

Von-Dos-Smai is a Pima Indian.
His mother is a Pima Indian.
His father is a Pima Indian.

Von-Dos-Smai is fat and round.
Von-Dos-Smai is jolly and brown.
Von-Dos-Smai is a fat, little
  brown,little Pima Indian boy.

Von-Dos-Smai has big black eyes.
Von-Dos-Smai has straight black hair.
Von-Dos-Smai is a little fat,
  little brown, little Pima Indian boy.

His mother is a Pima.
His father is a Pima.
He is a Pima Indian boy.

They have an arrow weed house,
  very little,
  and an arrow weed shade
  by the house door.

Their house is called ki.
Their shade is called a vat-tho.
It is their home.
They live there.

They have a clean sand yard
  and a nightingale
  in a willow cage.

They live in the desert,
  in the hot desert country
  near the dry Salt River.

The hot desert country
  near the dry Salt River
  is a big sand country
  where the cactus grows,
  where the mesquite grows
  where the flame bush
  and the smoke tree grows.

The hot desert country
  is a purple colored country.
Far away are purple mountains.
Nearby is a purple heat haze.
The sky is purple-blue
  and the clouds are purple-gray.

This is the home of the Pima people.
  Who are called the River people,
  who are called the Basket people.

This is the home of little Von-Dos-Smai.
  He lives here.

Von-Dos-Smai, when he is standing,
  is almost big enough for school,
  but he is not standing very often,
He is a sitting-and-thinking boy.

He likes to sit . . . he likes to think.
He likes to do them both at the same time.
  Sitting and thinking, sitting and thinking.

The trouble is he has to know a lot
  of things to think about.
The trouble is he has to know a lot
  of things to think about.
  a lot of things to think about.

So he is always saying to his mother
  and father, "What about these things
  I see?
  I want to know about them.
I want to know. I want to know"

Then they sit beside him
  his mother and father.
They tell him all the things
  that they have seen
  and heard
  and done
  and learned about.
They tell him all the things they know.

Von-Dos-Smai sits and listens
  and sits and thinks,
  and then he says, "More, More.
Tell me more. I want to know more.
I want to know. I want to know."

That is why they call him
  Little Pima Von-Dos-Smai
  Because Von-Dos-Smai in Pima means
  I want to know.

Little Pima Von-Dos-Smai.
Little Pima Wants-To-Know.

One morning very early
before the desert sun was up
Little Wants-To-Know lay
On his grass mat bed
thinking things
to want to know about.

He looked over the ki,
where his mother was cooking breakfast.
He looked at the arrow weed
that was woven through
the saguaro cactus ribs
to make the ki walls.

He called to his father,
"We have a good ki.
It has strong, tight walls,
I want to know about them.
I want to know about the arrow weed.
that makes the walls of my ki.
I want to know about the cactus ribs
that hold the arrow weed walls.
I want to know about them.
I want to know."

His father came out to the vatho
to eat his breakfast.
He told his little boy,
He said, "We River People

have a story
About old man cactus
and the Palo Verde tree.

Once, long ago in the beginning,
A Pima boy and a Pima girl
ran away from their grandmother.
Why they ran is not told us,
but they did not want their grandmother
to find them, ever,
so a desert witch turned the girl
into a Palo Verde tree
to make the desert green.
A desert witch turned the boy into
a saguaro cactus
so he could live forever."

Von-Dos-Smai listened and then he said,
"More, More. I want to know more
about the giant cactus."

His father told him
"When the saguaro cactus
is as old as you are now,
it is as high as your hand.
Every year after that
it grows an inch
and sometimes two inches.
You can guess how very old
the highest cactus is."

Father told him. "The cactus
never has a flower
until it is as old as a grandfather.
Then its flower is white and beautiful.
In mid-summer it turns to purple fruit."

Pima father smiled at his little Pima boy.
He liked to tell him things,
that is,
most of the time
he liked to tell him things.
He said, "When the purple fruit is ripe
the people gather it and eat it.
It is the New Year's time for the River People,
when the purple cactus fruit is ripe."

Von-Dos-Smài clapped his hands.
"I know. I know," he told his father.
"I know because the people pick it
when the August moon is new.
With our long poles we gather it
when the summer moon is high."

Little Pima boy pushed out his lips.
"I can almost taste it now.
that good, sweet purple cactus fruit."

Father ate his breakfast,
then he went to work.

He went to pick the cotton
in the white man's fields.

Little Pima boy watched his father
walk along the sandy desert trail.
When his mother went with his father
Little Wants-To-Know went with them.
He went with them to the cotton field.
He watched them pick the cotton, the fluffy balls
of cotton.
He watched them fill their cotton sacks.
He knew about cotton picking.
When he grew big he would be a cotton picker too,
in the white man's cotton fields near by.

Little Pima boy watched his father
walk along the sandy desert trail
to the white man's cotton field.
Then he went to sit beside his mother
in the lazy shade of the Palo Verde tree.

His mother was splitting willow stems
with her strong white teeth.
She was splitting them into narrow strips
to weave a basket.

Pima mother and Pima boy heard a cactus wren
singing its desert song for the bright blue morning.

Von-Dos-Smai whispered to his mother,
"What a nice little bird.
What a nice little fellow.
I want to know about this cactus wren.
I want to know. I want to know."

He said, "I want to know about the cactus wren,
this fluffy feathered cactus wren
with the black striped eyes and the
black striped tail."

"I want to know all about this cactus wren,
this speckled, dotted cactus wren,
who has an awful, awful voice,
but sings a pretty song."

His mother smiled at him.
She liked to tell him things,
That is,
almost all day long
she liked to tell him things.

She told him all she knew, she said,
"Did you know this, little Pima?
Father wren builds many houses near his
wife's round nest so that each of his children
can have a house of his own when he is strong
enough to fly."

"Did you know this, little Pima?"
"Cactus wren builds her nest in the cactus ribs.
Old man cactus likes her, I think.
  For he never pricks her with his thorny spines."
Pima mother laughed. She said,
"Before you ask me, I will tell you
  It's the very same way with the hoot owl, too,
  and the red headed woodpecker.
They never get pricked with the cactus thorns."

A roadrunner glided by the Palo Verde tree.
It sailed through the air, not flying, just gliding.
It frightened little Wants-To-Know.
He could not say a word.
He could just point with a fat brown finger.
He could just look with his big black eyes.

His mother looked up, "I told you about the roadrunner
  bird, Remember?
I told you about him yesterday.
He can glide through the air.
He can run as fast as a horse.
He uses his tail for a brake."

"I know. I know. Little Pima cried.
Let me tell you. Let me tell you.
Roadrunner bird kills RATTLESNAKES."

The day grew hot, so hot, so hot
  Even the shadows crept away to hide.
Mother's fingers working the willow stem
  grew slower and slower.

Mother's answers to her little boy's questions
  grew shorter and shorter,
Little Wants-To-Know was just the same.
He kept on sitting and thinking
  and sitting and talking,
and sitting and saying,
"I want to know."

"I want to know why the morning dove
  sings a song like a sad bell ringing.
I want to know why the hummung bird
  can fly so fast and be so little."

"That's the way they are," said his mother.

Mother took her towel kerchief off
  to let her thick black hair shine in the sun.
She bent her head low over her work
  getting willow ready to weave into a basket.

The little hill of willow splits
  grew higher and higher
  in the lazy shadow of the Palo Verde tree.

The round desert sun dropped lower and lower
beneath the purple mountains
beneath the purple sky.

Mother put the willow splits
in a flour sack bundle.
She tied her white towel kerchief
over her thick black hair.
She shook the sand
from her bright blue skirt.

She said, "Come along, Little Wants-To-Know.
Our ki is calling us to come."

Von-Dos-Smai got up slow, so slow.
He walked along beside his mother.
So slow, so slow.
Everything he did was slow.
That is everything
but sitting-and-thinking
and thinking-and-talking.

He did not look where he was walking.
He did not look where he was stepping.
He got a cactus thorn in his fat, brown, toe.

Little brown Pima got a cactus thorn
in his fat, brown, toe.
But he did not cry even though it hurt.

He just went limping along
so slow, so slow
and thinking about things
that he wanted to know.

When they got back to their ki,
Mother took the thorn out.

She wrapped the toe up.
She gave a sweet cake
made of brown mesquite bean pods
to her little boy to eat.

Little brown Pima
sat in his mother's vatho
sitting and thinking and taking slow bites.

Before long he was talking again.
"Why does the tamarisk tree cry at night?
When there is no rain and there is no dew?
And the sand around it is wet every morning,
It must be crying, what do you think?"

Before his mother could answer that
his father came walking along the sand trail.
His father came home from the cotton field
where he had been picking cotton all day.

Father called his Pima call,
  his low, long, lazy Pima call.
Father called his Pima call.
  He was home from the cotton field.

Father said, "I am hot and tired."
Father said, "I am hot and thirsty."
Father said, "I am thirsty, I want a drink of water."
Mother got water from the olla hanging in the vatho.
Mother poured water into the gourd dipper.
Father drank it. It was cool.

Father said, "I am hot and tired."
Father said, "I am hot and hungry."
Father said, "I am hungry,
  I want to eat my supper."

Mother put the supper
  on the table in the vatho,
Mother and Father and little brown boy
  ate their good supper.
For a while all was still.

Then the little boy said
  between bites of cheese
  and bites of bread
  and bites of roasted rabbit
  stuffed with salt bush greens,

"I want to know a lot of things.
I want to know about everything."

Mother kept on eating. She did not answer.
She did not look at her little boy.
Father said in a very tired voice,
"Mesquite flowers are sweet
Bees need sweet food to make their honey."

Mother washed the supper dishes.
She put out the cooking fire.

The world grew darkly purple
  and the heat haze lifted.
Little Pima boy sat by his father
  watching night come over the sand wash,
  watching night come through the dry river.

DEAR TEACHER

DEVELOPING THE CONCEPT OF THE ABSTRACT WORD

The little project offered here has as its goal the demonstration of a multi-approach to teaching concepts of abstract goals.

Tangible objects, or those that appeal to the other senses, lend themselves to teaching concrete words. Evaluation of the child's learning of a concrete word is somewhat simple to accomplish.

However, abstract words present another kind of problem. They are difficult for the child to learn, and often the teacher cannot be sure that the child really has the concept even if he can poll-parrot it back or recognize the printed symbol for the word. A multi-approach is suggested in the hope that one of the several activities, at least, will be the medium by which the child will grasp the abstraction.

The abstraction demonstrated here as an example of the multi-approach is the adjective, "curious," with the meaning, "eager to learn."

The lovely verse, "little Von-Dos-Smai," by Ann Nolan Clark, is suggested as an opening activity for several reasons:

1. It has the flavor of Pima living before the present era.
2. It is simple.
3. It lends itself to choral reading.
4. It illustrated over and over the concept of wondering and curiosity.

Perhaps you would like to have three children read the lines of Von-Dos-Smai, his mother, and his father, and the rest of the class choral-read the other lines. (Alternative # 1 would be for the teacher to read the poem to the class; Alternative # 2, for the whole class to choral-read all of it.)

At the conclusion, it is suggested that you lead a discussion, asking questions, eliciting from the children the various occasions on which the Indian boy "wondered."

After this discussion, have each child express something he wonders about by completing the sentence, "I wonder..........." (This is a good opportunity to reinforce the "wh" words. On the blackboard make a column for each of the words: who, what, when, where, why, and how. As each child gives his sentence, make a tally mark in the column under the appropriate word. Example: "I wonder who thought up the cotton gin." The tabulation will visually aid the children in understanding how many different things can be wondered about.)

After each child has given his sentence beginning "I wonder...." say something like: "The word wonder means want to learn. You have just talked about something you want to learn about. Another word that means the same thing as 'wonder' is 'curious.' (Write it on the board.) 'I am curious' means the same thing as 'I wonder.' Both words mean 'I want to learn.' Ask each child to repeat his sentence and to begin with "I am curious about" instead of "I wonder."

After the children have said their "I am curious about...." sentences, say something like: "Every inventor and discoverer at one time said to himself, 'I wonder....' or'I am curious about ..' something. That's why we have an easier life today than our forefathers."

It is suggested that you illustrate by telling the story (in brief) of an inventor or of a discoverer (social studies approach). Ask the children if any of them know a story about an inventor or discoverer that they would like to tell.

Then say, "If you wanted to write a story about something that you are curious about, how many ways can you think of to find out more-to find out the facts-about it?"

As they answer, write them on the board so all can see. Among the suggestions will be:

seeing (direct observation)
reading (importance of library, dictionary, books written by people who know the answers)
listening (to a person who knows)
tasting
touching
smelling
trying out ideas (experimenting to see what happens)

(Films would be available from such people as the telephone company, Salt River Project, farm machinery companies).

Ask the children to choose one of the many things about which they are curious and about which they would like to learn more. After they have had some days to think about their choice, they may either tell you about it in a private conference or write it down. The conference is suggested because you can serve as a resource person for them.

The end product of the social studies approach to developing the concept of the word "curious" should be a written report either of what the children did (experimentation) or what they read to learn more on that about which they were curious.

Another approach is the creative writing approach. Have them write poetry or prose or draw a picture on "The Case of the Curious Cat." (Or Curious Boy or Curious Girl or Policeman or Teacher or Roadrunner, or whatever else strikes their fancy.)

No doubt many other ideas suggest themselves to you on the multi-approach to developing concepts of abstract words. Exchanging ideas with other teachers will further expand your repertoire.